

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Dr. Hübbe Schleiden, in "LIGHT" of September 24th, speaks of "the final truth" as residing in "Indian philosophy." Some correspondents want to know what books they should read in order to get at this "final truth." I should be obliged to Dr. Hübbe Schleiden or to any instructed correspondent who will supply an answer which I feel unable to give. I have mentioned, of course, the *Theosophist*, with the learned and very puzzling writings of Subba Row, Mr. Sinnett's works, and *Isis Unveiled*, and there my scanty knowledge ceases.

I reproduce the account given in the *Newcastle Daily Chronicle* of a séance with a medium, who is called "Mr. Wilson." The account is a fair one to all seeming, and the editorial comments upon it are interesting as showing us how we look to a dispassionate critic.

Spiritualism in Newcastle.

Yesterday afternoon, Mr. Wilson, "psychographic medium," gave a select slate-writing séance at his apartments in Newcastle, to which representatives of the Newcastle Press were invited. Mr. Wilson states that the manifestations given by him are given under the control of Dr. Davis, who was a physician at Manhattanville, now New York, above 100 years ago, and that he is also controlled by other spirits. Our reporter gives the following account of what took place: The slates used were sent direct on Wednesday from the North of England School Furnishing Company, and the table at which the visitors and the medium were seated was an ordinary deal table, about three feet by three. The parties having joined hands, silence reigned for a few minutes. It was broken by the medium, who stated that spirits were then in the room. This was confirmed by a Spiritualist present, who, being a clair-auditor and clairvoyant, stated that he saw the spirit of the venerable Wesley present, and that he also saw a gentlemanly-looking man in a frock coat, and otherwise beautifully dressed, standing by the side of the medium. The latter remarked, "Yes, that is Dr. Davis." "Will you consent to write for us?" was the question put to the spirits, and there was an immediate knock underneath the table. The next question was, "How many are present?" and the correct answer was rendered by a number of knocks. The medium then proceeded to arrange for slate-writing. A couple of slates, which were first of all critically examined by those present, were placed together, one on the top of the other, a piece of chemical pencil, about a quarter of an inch in length, being placed between them. The slates were entirely new, quite dry, and absolutely free from marks or writing. They were held at arm's length by the medium, in the full light of day, and placed with one end on the shoulder of a gentleman present. Meanwhile the company had entered into a conversation on Spiritualism, in the course of which the doubts of the public, and even the shams that had been perpetrated in the name of Spiritualism, were discussed. The medium

stated in the course of this debate that he had often to complain of the suspicions aroused in certain minds regarding manifestations such as that taking place that afternoon, but he hoped to show to those present that there was no trickery in what he was about to do, but that it was the work of powers beyond him. While he was talking, there was, to the astonishment of every one present, the sound of vigorous writing between the slates. It was impossible that the medium could be writing, as both his hands were to be seen, and it was equally certain that the sound of the writing proceeded directly from between the slates. It proceeded rapidly for a time; there was the sound of a stroke being made, and then again the writing went on as rapidly as before. "There are several doing it," was the remark of the medium, and the finish of what was evidently another stroke was supplemented by a knock indicating that the writing was done. The slates were removed from the shoulder of the gentleman on which they had rested, were laid on the table, and one was removed from the other. When this had been done, the under slate was found to be covered with expressions, divided by almost straight lines. The wording of these expressions was as follows:—

Un homme sage est au-dessus de toutes les injures qu'on peut lui dire.—L. de Mond.

The best answer that can be made to such outrages is moderation and patience.—Dr. Davis.

Davis.—Sie haben nicht unrecht.—J. S.

Quanto sinio felici di avere un tempo evoi bello la preyo de mnei rispetti a tutta la di lei cara famiylia.—Z. E.

The writing was of a good kind, and it was clearly in different styles of caligraphy. The first and second sentences had a direct bearing on the conversation that had previously taken place, and referred evidently to the part where the suspicions of the outside world had been referred to. Other slate manifestations followed. At times the hand of the medium shook as if he could scarcely hold the slate, so great, stated he, was the spirit influence upon it, and at another time it was removed from his hand under the table and transferred to the hand of a person sitting opposite. A question, "What profession are two of the inquirers present?" brought the words on the slate, "They are all present." This, however, was not the right answer, and the slate after being under the table again, held nearly fast to the corner by the finger and thumb of the medium, returned with the word "Pressmen," which was correct. The question was written, it should be explained, by one of the sitters, and was handed to the medium, with the writing downwards, so that he could not possibly see it, or know what it was. While these manifestations were going on, a heavy iron bed suddenly shifted its position to the extent of about three feet, a chair was thrown from a position near the wall in the direction of the table, and raps were experienced on their legs and knees by the sitters. One of the Spiritualists present, after throwing his hands up in an agitated way, suddenly had his eyes closed, and stated that he could not, despite all his efforts, open them again. He stated, however, that Wesley and other spirits were still in the room, and that he was asked by one to state that these manifestations were given by the spirits to people on earth in order to prove that mind could never die, and was eternal. He was also asked to thank the gentlemen of the Press for their presence, and to state that the spirits had often received great favours at their hands. One of these gentlemen, he said, was both a healing and a seeing medium. When this question, however, was put to the spirits, the answer on the slates was, "He is not a medium," and with respect to another gentleman present the words written were "He can be a medium." The slate was taken from the medium's hands, and transferred to a person in

the room, but the latter, it is only fair to state, expressed the belief that he could transfer the slate, if he placed it on his foot, to the medium at the opposite side of the table, and succeeded in doing so at the second and third attempts. The slate had been previously transferred to persons seated in a position that it seemed impossible for the medium either with his legs or his hands to reach. A most remarkable thing in connection with the proceedings was that, when any of the sitters put their hands under the table, a strong current of air was felt—a current that could not be perceived at any other part of the room. The manifestations, in short, seemed in several instances to be beyond the power of the medium, and it is equally certain—for the visitors were particular in examining everything—that Mr. Wilson had no confederates whatever in the room. Everything was done in open daylight, and the removal of the bed and the chair, together with the writing on the inside of a slate, covered with another, and held openly to view, contributed considerably to baffle the thoughts of the non-Spiritualists present. There was mystery in nearly all they saw and heard, and, unless the doctrine of Spiritualism has more in it than the majority of people allow, they were unable to form any conclusion whatever for the things they had witnessed.

The editorial comments on the séance are as follow. I think they are instructive considering the journal in which they appear. I have not curtailed them in any way. It may be a relief to my readers to have some opinions other than my own, if only for a change.

John Wesley's Ghost.

It has long been our opinion that the spirits themselves injure most their own repute by their manner of going about the business to convince mankind of their existence. Mortals of every age and country have been wont to pass into a reverent mood when thinking of or attempting to deal with the immortal; and, in consequence either of their experience or teaching, have been accustomed to think that revelations from beyond the grave should be of a kind and made in a way calculated to silence the scorner, to work upon the emotions of wonder and fear, to inspire solemnity. The spirits of the modern Spiritualists do not do that. They deal in raps and cuffs and squeaks, flirt about fiddles and guitars, tie and untie sailors' knots, abstract weight from tables, clutch with their foggy hands that have neither arms nor bodies, chatter incoherently, spell as badly as Lord Napier of Magdala, write as bad grammar as Prince Bismarck, take delight to work in cupboards and under tables, like the darkness better than the light, and will have it that those favoured with their visits should join hands like holiday-making lads and lasses at kiss-in-the-ring. This demeanour of the spirits is certainly more conducive to mockery than to seriousness; and, in so far as concerns the spread of conviction, the spirits are undoubtedly losers by the process. Having said that, we are far from saying that it is any argument against the existence of spirits, much less against the genuineness of such manifestations as that given yesterday afternoon by Mr. Wilson, the "psychographic medium."

In treating some time ago this very subject, we remarked that no honest inquirer into modern Spiritualism can pass the threshold of the subject without discovering that it becomes him to be modest, and to avoid using ridicule and scorn—the weapons of ignorance and vanity. In truth, a wise man will comport himself modestly towards any subject about which he is wholly or partially ignorant; but a little examination will make it clear that the alleged phenomena of Spiritualism have a better claim to respect than have most other new subjects. Although by no means carrying conviction with it, there is yet much in the fact that the votaries of Spiritualism are found in very great numbers in every civilised country, and that amongst them there are not a few men of great ability—men educated to the very highest pursuits of truth, and consequently, it might be expected, impregnable to the grosser onsets of error. That such men are not always thus impregnable, however, that like the sun the brightest intelligence may have its black spots, that knowledge in certain directions is very far from always dispelling unscientific habits of thought in other directions, that the same mind may harbour at once the sublimest truths and the most debasing errors—that all this may be is a fact of which the history of so-called great men bears lamentable but undeniable evidence. Why, even John Wesley,

whose ghost came up yesterday afternoon, was himself a believer in ghosts; and did not Martin Luther use to go to bed with the devil? Notwithstanding the littleness of the great, it is presumption in any one, before he has rigidly tested its stability, to treat with contempt and to assail with ridicule a creed whose bulwarks are planted in many lands, and which has gained the adherence of men whose talents demand respect. General Boulanger, for instance, is reputed a Spiritualist. We have formerly shown that the foundations of modern Spiritualism are laid in the very heart of what is called the orthodox philosophy; and that to shake its basis the whole metaphysical fabric must be shaken. It is not to be gainsaid that the evidence for most modern wonders of the sort in question has intimate kinship to that for those on which the authorised creeds must stand or fall. The whole thing is largely a question of evidence; and when the discoverer of thallium asserts that he has witnessed phenomena inexplicable by any known laws of nature, shall we treat him with scorn, and yet accept with unquestioning faith such transmitted assertions as that the waters of the Pamphylian Sea fell back to make way for the Macedonian army? Apart from this or that Spiritualist and from the undeniable impostures, the fact ought not to be overlooked that the central allegation of Spiritualism, the enduring individuality of the immortal part of man, and the central allegation of the creeds must stand or fall together. Also, that every blow levied at the former is a plunging of the axe into the very root of that tree of wonders on which are hung the hopes of millions.

Mr. Wilson and other Spiritualists present in that gentleman's lodgings, yesterday afternoon, declared that John Wesley was also there—that he was apparent to their senses—that they either saw, heard, or felt amongst them the founder of Methodism. It would be presumption on our part to doubt that they did not perceive the rev. gentleman; but it has to be proved that there was anything miraculous or supernatural in the perception. They may have seen John Wesley without John Wesley's being there. Nor is this a paradox. For when one is said to "see," the object on which the eye is fixed is literally photographed on a white curtain at the back of the eye. This little image is absorbed by the retina, whence it is transferred by the optic nerve to a particular part of the brain, and the impression there made constitutes the sensation of sight. Now, it must be apparent to everyone that if by any other means it were possible to make this same impression on the same part of the brain—to irritate, in fact, the same nerve to the same extent—the same sensation of sight would be experienced by the person as if the actual object had been presented to the eye. Grant that it is possible to make this impression otherwise than through the medium of the eye, and an apparition is the result. Though in healthy people the higher senses are thus seldom excited when awake, yet in the dreams of all men they are as active as the lower senses. For when we say we thought we saw such and such in a dream, the fact is we actually saw it; and it is a well-known fact that if any one habitually opens his eyes on waking from a dream, he will see the objects gradually disappearing from his view as really as he does on any ordinary occasion. We have assumed that the sensations of sight (and the same thing holds with the other senses), whether actual or revived, are simple; and that the individuals affected by them are of sound body and mind. But the fact is, every optical impression is a subtle compound of numerous ideas and sensations, both past and present. And when we add to this that there are minds naturally excitable, when we remember that hope, fear, and the other emotions influence a mind morbidly agitated, how can we wonder at the complexity and diversity of the subjective sensations of which the patient may become conscious, or of the delusive judgments he may form as to their causes?

The French and German messages may pass muster, but the Italian is poor gibberish. I am disposed more and more to wonder why those beings who, I entertain no doubt, do actually write these messages should apparently go out of their way to throw suspicion on their own performances. What is the use of writing bad Italian—Italian so bad that it is suspicious on the face of it—when a common-sense sentence in English would be so much more appropriate? These are difficulties that we want more knowledge to solve. Meantime, even this poor stuff is enough to engage the

attention of all thinking men. The problem is, who wrote that sentence, and how? That problem solved, it will be in order to inquire why the Intelligence did not write something better.

In this connection I quote the following from the *Religio-Philosophical Journal* just received. If the *Journal* is right in its diagnosis, it is also right in saying that Slade is doing the most foolish thing that he could hit upon.

"The Blackburn (England) *Evening Express* of September 3rd, is to hand and gives a long and favourable account of an experience had by one of its reportorial staff with 'Mr. H. Wilson, the celebrated Spiritualistic medium of New York.' American Spiritualists will wonder who 'H. Wilson' may be, but a cursory reading of the methods pursued at the séance discloses the identity of Henry Slade, who evidently desires to avoid any little unpleasantness that might be caused were his presence in England known by the zealous gentlemen who annoyed him some years ago. The ruse of assuming an alias is about the silliest thing Slade could undertake; it affords him little chance for disguise, and might tell against him seriously should his enemies care to bother him on the old proceedings. That his presence in England would promptly be made known to them in case they desired to pursue the prosecution goes without saying."

ETERNAL BODIES.

"Understand us aright what we mean; we speak the precious and sublime truth, as we know and understand it. The new man is not only a *spirit*: he is even flesh and blood, as the gold in the stone is not only *spirit*: it hath a body, but not such a one as the rude drossy stone is."—*Böhme's Treatise on the Incarnation, Part I., Chap. xiv., pars. 21 and 22.*

Mr. Lockerby seems inadvertently to have blended ideas gathered from Böhme and Mr. T. Lake Harris. Such words as "primates," "atomic forms," and "arch-natural" at once remind one of the *Arcana* of our great contemporary seer. They are not to be found in the writings of Böhme (his only use of *arch* in a qualifying sense is arch-shepherd). Neither can I recall in them any mention of a magnetic body, though he says emphatically that "the magnetical attraction is the *beginning of nature*."*

But in claiming for him speciality of teaching as to the elaboration of an arch-natural body in the human frame, Mr. Lockerby is wholly right, and I thank him for drawing attention to that most important point, and gladly seize the opportunity for trying to make it a little clearer than it can be while embedded in very obscure context. According to Böhme the necessity of regeneration bears upon *substance*; not a new state of mind or feeling, but the heavenly body which the first Adam lost and which only the second—Christ in us—can restore. A new soul we cannot have; it is an organism suited to the soul's divine life that every child of man needs and cannot have without the "new creature" of the second birth. This he urges with importunate iteration, and he startles readers unused to his books by attributing to this new creature flesh and blood; here for instance, "seeing God hath created man in a substance, to be therein eternally, viz., in flesh and blood; therefore of necessity, to that willing which giveth itself up into the Eternal, must such flesh and blood be put on; as it was, when God created it in Paradise in the Eternal. Whereby then we clearly know that God hath not created us in such flesh and blood, as we now bear upon us, but in such *flesh and blood*" (those last words in his largest capitals) "as to the willing, in the new birth, is put on."†

Unlike some of our modern seers, he could not flatter mankind with the hope of any other bodily existence behind the veil proving permanent, however real, pleasant, and lasting it may seem. He knew better. Listen to his earnest warnings as to this.

"Thou art so weak in the outward life that thou canst not prevent thy constellation or *Astrum*, thou must go into the corruption or breaking of thy body, when the constellation leaveth thee. And there thou seest undeniably what thou art, viz., dust of the earth. . . . Thou livest to the configuration" (of the stars) "and elements, they rule and drive thee according to their property; they give thee employment and art; and when their *seculum* time or season is run about, that thy constellation under which thou wert conceived and born to this world, is finished, then they let thee fall away. And then thy body falleth home to the four elements, and thy spirit

which leadeth thee, to the mystery . . . thus must thou moulder away and become earth and a nothing, all but the *spirit*, which is proceeded out of the Eternal, which God introduced into the *Limus*: therein consider what thou art, even a handful of earth, and a source or quality-house or tormentive *workhouse* of the stars and elements."*

Böhme never denies that after dissolution of its outward body, the human soul may still live on in the astral body, a short or a long time according to the periods of the stars ruling over its mundane existence; but he affirms that sooner or later this body must perish as the elemental body did before it, and leave the soul which has not attained to the new birth, or even to the "little thread of faith in the new regeneration, which holdeth the Saviour fast by that thread, though very weak, and setteth its imagination or desire further into the heart of God" (*Three Principles. Chap. xix., par. 42*)†—"raw and naked," "without government"—in short, a will devoid of all executive power, a hunger for ever famishing and insatiable.

Among all teachers [I was going to say human teachers, but remembered how earnestly he protests that what he taught was revealed to him; that he was a medium for "that which the spirit showeth, which no man can resist" (*Epistle iii., par. 38*)] he is unique in revealing to us the process of regeneration, or rather attempting to do so. I use the word attempt with reference to the understanding of those who read him, for all the ideas he transmits on this theme are precise and consistent, invariably agreeing in purport though expressed in ever-varying modes of speech. It is not possible to give any adequate précis of these ideas, neither is this the place for them, but this much must be said: Mr. Lockerby's expression as to "placing ourselves *en rapport* with the Divine Man for Him to clothe with His body by causing the new creative law, evolved by Him, to operate from soul to body," is a long way distant from the account *Philosophus Centralis* gives of the indispensables for "the soul attaining the Eternal Flesh again." It reads like an accepted inference from pages in the *Arcana of Christianity*; for to judge by his writings Mr. T. L. Harris has never been intruded to the same depths of regenerative experience, and in his school one finds no recognition of the tremendous spiritual throes which are known to so many in the crisis often called conversion; many, I mean, of those who can give any date to a process of which, I am persuaded, not all in whom the new creature is forming are distinctly conscious.

It may be that the opening of internal respiration, on which he lays such stress, is as necessarily preceded by "a death unto sin," as what we call the new birth. This is the "new creative law of the Divine Man," and inexorably binding; a prolonged dying of the false and evil will of what Böhme terms our "assumed selfhood"; and a constant mastery of the "gross phantastical sulphur" of our material bodies. These hold captive the imprisoned supernal light that forms an imperishable body in the water of eternal life. For the full emergence of this light not only must self-will die to its rights, but contrition must break open its prison; and who can produce that at pleasure! Surely not our own polluted hearts, too much used to their firstborn darkness to feel or even believe how thick that darkness is! And therefore in one of his prayers Böhme cries

* *Incarnation, Part II., Chap. vi., pars. 33 to 38.*

† Böhme's account of the action of souls still clothed in an astral body after death will have, I fancy, intrinsic value for readers in "LIGHT," so I give one of his most graphic passages from the *Forty Questions of the Soul*: "Concerning the souls which have not yet attained heaven, which stick in the source, quality or pain in the principle in the birth, these have still human matters with the works on them, and they search diligently after the cause of their detention: and, therefore, many of them come again with the starry spirit, and walk about in houses and other places, and appear in human shape and form, and desire this and that, and often take care about their wills and testaments, supposing thereby to get the blessing of holy people for their rest and quiet. And if their earthly business and employment stick in them and cleave to them still, then, indeed, they take care about their children and friends; and this continueth so long, till they sink down into their rest, so that their starry spirit be consumed, then all is gone as to all care and perplexity, and they have no more feeling knowledge thereof; but merely that they see it in the wonders of the Magia. But they touch not the *Turba*, nor seek what it is in this world, for they are once sunk down from the *Turba* through death; they desire that no more, neither do they take any more care, for in care the *Turba* is stirring; for the soul's will must enter with its spirit into earthly things, which it would fain forsake, for it hardly got rid away from them before; it would not cumber itself to let in the earthly spirit again. We speak freely and certainly that this sort do no more, after they are come to grace, purposely, take care about human earthly matters: but about heavenly matters which come to them through man's spirit, they see them, and have their joy therein."—*Quest. 26, pars. 11 to 16*.—I put in italics three sentences in this quotation, that thus attention may be drawn to implied beliefs which I find full of comfort, and far more credible than theological orthodox.

* *Election of Grace, Chap. ii., par. 41.*
Incarnation, Part II., Chap. vi., pars. 15 and 16.

out, "O great Holy God, I pray Thee set open my inwardness to me, that I may rightly know what I am; unshut, I pray Thee, in me what became enclosed, and shut up in Adam."

For Böhme and Mr. Mohini Chatterji are in full agreement as to the nature of the true human spirit. "Regeneration," says this last, "is to be accomplished by Christos, the incarnated wisdom, the true human spirit,"* and Böhme says, "The most inward ground in man is Christus; not according to the nature of man, but according to the Divine property in the heavenly substance, which he hath generated anew."† Hence we can understand the two following clauses of his little creed about regeneration, formed, he assures us, "not from supposition or opinion, but from our own true knowledge in the enlightening given us from God. First, that the new regenerate man which lieth hidden in the old as the gold in the stone hath a heavenly tincture, and hath divine heavenly flesh and blood on it: and that the spirit of that flesh is no strange spirit, but its own, generated out of its own essences. . . . Sixthly, that the possibility to the new birth is in all men, else God were divided, and not in one place as He is in another."‡

One who had evidently gone through the great crisis of regeneration in a very other way than mere rapport with the Regenerator, describes it as "a re-organisation, a tangible luminous reality with every sense we have, but of a new essence. It is a whole constitutional change, not a change of state only;" and he adds, "If the deepest ground is to be broken up, the deepest and darkest and bitterest sufferings must be suffered. The very soul's constitution is to be rended,—how can we expect the work to be got over without the deepest feelings of anguish."§ But such anguish is not known in anything like this degree to a great many sincere followers of the Lord Jesus Christ;—to many it is. Can it be that there has been in another prior existence what is equivalent to new birth? I cannot think it: the only alternative theory for my mind is that in these devout lives, unconscious of any of the pangs of rebirth, there is something that answers to impregnation of higher life, and that death to the flesh body may be literally the first bringing forth to embryonic perfection of the new creature so gradually and insensibly formed; possibly experiences that follow upon death.

As to the arch-natural body being transmitted to children when it exists in both parents, I doubt if Böhme would admit that such an inheritance is possible—favourable tendencies, but not the new creature. For "every angel and soul which will live in God's light and power must die to the selfhood of the fire's dominion in the desire,"|| and the selfhood of the fire's dominion is the origin of earthly life. Every child brings it to manifestation here; and as St. Paul said, it is "first the natural, and after that the spiritual," because, though the one so little agrees with the other, in the natural body the soul has ability to form the heavenly—Böhme repeatedly asserts—as gold is formed in the matrix of its rough quartz. Mr. T. L. Harris gives a similar report of the luminous body being formed within the opaque, in one of his unpublished pamphlets; and in another, with a realism all his own, tells his disciple to "take care of the cell-germs of the present form, because the new natural grows from cell-germs evoked out of the present ones."¶

As regards the arch-natural in the flesh enabling people to have "uncontrolled range of arch-natural senses," and to "see and handle spiritual forms," I should think it unlikely, but do not presume to have an opinion. Evidently, the inner senses—of the astral body as I suppose—have been very much quickened within the last century; and the inhabitants of an adjacent plane of being seem increasingly desirous to make us aware of their existence. Whether it is that the nerve body is better developed in our present generation, or whether the great judgment of spirits in 1757, reported by Swedenborg, did, as he averred, rid the regions contiguous to our earth of a dense crowd of spirits who obstructed higher astral influences, able to reach us ever since that great clearance, we cannot of course decide; but this is certain, that a new consciousness of unseen agents spreads amongst us more and more in spite of all denial, regret, and ridicule. It often leads me to think of Böhme's prediction that at the time of the end "the gates of all three Principles shall stand open." Are they not opening gradually now?

So strange a mixture of the worst and the best spirit influences seem to be pressing upon us, like a mixed multitude trying to get into an enclosure at every least opening. Such eager seeking for access to the soul of man is quite intelligible so far as the rabble of astral spirits go, because from regenerate man they can learn more than the world-soul can teach (according to Böhme quite a degree lower in rank). But what for them can be the attraction of the mass of human beings? Is it not from eagerness to reveal some of their own peculiar knowledge? for "the stars," he says, "have in them the causes of everything that is in this world: all that live and move is stirred up from their properties and brought to life."* And also "the outward instigation to manifest and reveal the mystery proceedeth from the stars, for they would fain be freed from vanity, and they drive mightily in the magical children to manifestation."† Well may he add, "Therefore we must prove and examine the instigation whether it proceed from God's light, from God's Spirit, or from the dominion of the stars."

It seems quite possible that as our astral senses quicken astral bodies may become evident, and their indwelling spirits audible associates; the great danger is that from our non-acquaintance with the true paradisaical body, we may mistake perishable astral glory for that in which the kingdom of Heaven can be seen—that only; and forming our soul's magical substance by this erroneous imagination find them at last divested even of this, and without eternal flesh and blood.

To Mr. Lockerby's last question, "Can we follow Böhme in the spiritual law?" nothing short of his answer can honestly be given. "Searching is not the chief or most special means to know or apprehend the mystery, but to be born or generated in God."‡

If I have not already claimed too long patience with his doctrines from seekers of Light, I hope to be allowed another day to report his account of the seven-fold stratification of men in a man; about which he speaks, in one of his books, with almost as much exactness as an Eastern adept.

That such a paper as this can be allowed in an English periodical may do something, I hope, to remove an aspersion coming from Mr. W. Q. Judge, in last month's number of the *Theosophist*. "How could European minds understand the statement that there may be an astral body and an astral shape also, each distinct from the other, when they have always known that body is a thing due to accretions from beef and beer?" We have got a little in advance of that!

September 27th.

A. J. PENNY.

A CORRESPONDENT writes:—"World's Advance Thought's" is a movement in the right direction, but the time for London is wrong. Midnight at Salem, Oregon, on the 27th, corresponds to 8 hours 11 minutes a.m. of the 28th in London. I hope all will join in the movement.

MR. A. F. TINDALL, President of the London Occult Lodge, sends us a small tractate (No. II. of the Society's publications) giving his fifteen years' experience in Spiritualism. Mr. Tindall has printed from a sense of duty much that is of a very intimate and private character. In so doing he has rendered to the cause of truth useful service.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last, Mr. W. Walker delivered two addresses to fairly good audiences. On Sunday next, at 11 a.m., Mr. J. Cartwright will give his experiences in Spiritual Research, and in the evening, Dr. S. Chadwick will speak on "The New Nobility."—W. E. LONG.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Last Sunday in consequence of Mr. T. B. Dale's illness, Mr. Wallace, the "pioneer medium," gave us a trance address. Next Sunday, at 11, there will be a general meeting; at 7, Mr. Tindall will read a paper on "Objections to Spiritualism Answered," after which Mr. T. B. Dale will give his lecture announced for last week, "Nature, with Astrological and Scientific Deductions." There will be a musical selection from *Elijah* during the evening, and we hope to see a large attendance.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

The mind being God—male and female—Life and Light brought forth by His work another mind, the workman.—*Hermes Trismegistus*.

* *Threefold Life*, Chap. vii., par. 73.

† *Epistle*, i., par. 115. Here connection of ideas is wanted without knowledge of another doctrine of Böhme's, that until all the wonders the stars can pour out are opened by man, the illusions of time, the period during which "the whole creation groans and travails," will not be brought to an end. Hence their interest in the "magical children"—query, mediumistic?

‡ *Forty Questions*, Question i., par. 254.

* *Fragments of Man's Forgotten History*, p. 42.

† *Treatise on Election*, Chap. vii., par. 98.

‡ *Incarnation*, Part I., Chap. xiv., pars. 51-52 and 59.

§ Unpublished MS. of J. Pierrepoint Greaves.

|| *Third Apology*, Text i., par. 60. ¶ *Wisdom in Council*, p. 27.

THE INDIANA PRODIGY.

THE WONDERFUL BOY-PREACHER OF THE SOUL-SLEEPERS.

The *Religio-Philosophical Journal* quotes the following letter from the Cincinnati *Commercial Gazette* :—

The Soul-Sleepers are not strong numerically, but they just now have among them one who is truly wonderful, viewed in whatever light he may be. As far as I can learn this sect is confined to the southern part of the State, and have their strongest settlement in Jefferson County. Boiled down to its simplicity their doctrine is simply this: That when the body dies the soul enters on a state of sleep in which it remains until the final resurrection of the body on the Day of Judgment, when it awakes and again enters into the body as it arises from the tomb. This reunited soul and body then appear before the throne of judgment.

In Jefferson County, not far from Madison, they have a church and quite a congregation. The pastor of the church, or rather the preacher, is a boy ten years of age, and he is really a wonder. When out of the pulpit he has a sort of far-away, simple, and listless look and manner. His clothing is ill-cut, and poorly made, and of the cheapest material, and—with his preoccupied look—gives him the appearance of a prematurely aged child. His hair is thick, coarse, and uncombed. In the church he sits on one of the front benches, his feet about six inches from the floor and swinging in regular schoolboy style. No observer, no matter how attentive he might be, would ever take him for anything more than an ordinary boy. Uninteresting and really stupid as he appears, he has a marvellous and almost inspired conception of words and ideas, or a memory that is equally marvellous, for he preaches sermons that Beecher in his palmiest days might have been proud of. For purity of diction, logical arrangement, and beautiful similes, they are unsurpassed by any pulpit orator of the present day, either in this country or in Europe. Neither by act, word, nor look does he convey the impression that he is possessed with the idea that he has done anything extraordinary even after one of his loftiest flights.

There is about him something so earnest, so simple, and so childlike that the listener, as he preaches or prays, feels a kind of electric thrill, a creeping of the flesh, and a tingling at the roots of the hair. Last Sunday he preached from the fourth verse of the sixty-third chapter of Isaiah: "For the day of vengeance is in my heart, and the year of my redeemed is come." His father, who is an illiterate man, being scarcely able to read, opened the services by reading the chapter from which the text was taken, the boy meanwhile sitting on the front seat, swinging his legs and apparently unmindful of what was going on around him. When the father concluded his reading he nodded to the boy, who arose and ascended the pulpit. His feet had scarcely touched the pulpit before a wonderful change came over him. His listlessness was gone, and in its place was an enthusiastic earnestness seldom found even among the most devoted ministers. He knelt down and led the congregation in prayer. There was a depth, earnestness, pathos, and entreaty in that prayer that made it wonderful even beyond the marvellous sermon which followed it. The prayer concluded with the following words, spoken in a tone of earnest pathos that reached the hearts of the hearers if it did not reach the Throne of God to whom it was addressed: "O Father, look in mercy and love on the sick and afflicted; O Lord, regard with sympathy and kindness the poor and afflicted; O Father and Lord, look with special favour and tender compassion upon the young men who are here to-day."

His prayer ended, he took his place at the desk, his eyes fairly in flames from his communion with his Master, and without hesitation or embarrassment, and in a clear but deeply earnest voice, proceeded to elucidate his text. I cannot give even a synopsis of the sermon, but it was clear, logical, forcible, and in some respects unique. In closing he claimed that the last of the prophecies were now being fulfilled and the Day of Judgment was approaching. He referred to the prophecy as to the time of the end of the world, that children should rise against their parents, and parents against their children, and said that at no period of the world's history was that more true than to-day, when every paper was loaded down with accounts of parents being murdered by their children and children by their parents. I cannot say that the sermon was his own composition. The language and ideas were too exalted

for a child of his tender years; but even if it was the work of another, his feat of memory in reproducing it and his elocutionary powers displayed were something uncanny. He is a prodigy which ever way it is taken, and his equal does not exist anywhere in the United States.

If the sermon is his own he is to sermonising what Blind Tom is to music. Indianapolis has some able divines, but not one of them can produce such a sermon as that delivered last Sunday by Pascal Porter, the boy preacher of Jefferson County. His parents and friends claim that he was inspired when but two years of age, and that since then he has been delivering his remarkable addresses. If he memorises them it is strange where he finds the originals and who teaches him. His sole companion is an aged grandmother, who, like Lois of old, gives all her time to her Bible and to prayer.

JOHN WETHERBEE IN THE "GOLDEN GATE."

Epes Sargent and myself proved beyond all question, by a series of crucial tests, the fact that departed spirits were the factors of independent slate-writing, and in some few cases identified the spirits, so I speak with some knowledge, and the editor of the *Golden Gate* has testified to the fact, and his experiences are among the strongest evidences of the truth of the phase that we have ever had. I do not wonder that the Rev. Joseph Cook exclaimed in Epes Sargent's house at what he witnessed, "The backbone of materialism is broken." Independent slate-writing broke it.

I am inclined to think that will power is the great factor in the economy of nature, Divine and human. Great here, greater hereafter. That in spirit life will power is what mechanical power is in this life, and I am inclined to think that the messages and pictures on slates are executed by the will rather than mechanically, the scratching and the sound of the pencil being but an illusion. This may not always be so, but is so often and generally. For instance, I took two clean slates, laid them together like a double slate and held them in my right hand at arm's length as far back of me as I could; the medium, Watkins, sitting on the opposite side of the table. He had not touched the slates, and as I held them they were fully six feet from him. In a very quick time, only a few seconds, some taps on the slates I held signified done. There was on each of the inside surfaces of the two slates I had held a long message. They were both radically different in substance and chirography, and from two different friends of mine. The handwritings of each were good approximations to the handwritings of the parties they claimed to be from. They were done at the same moment in one operation, and one during the process must have been upside down to the other.

I think the mission of Modern Spiritualism is to prove to the world, in its eclipse of faith, that the man does not die when he shuffles off the mortal coil; and a disembodied human intelligence proves that fact. If one human being survives death, and is conscious of the fact, and he must be by a natural law, that will cover the human race. I am inclined to think whatever is right; and although, if I were a spirit, I would not do what spirits often do, they ought to know better than I now do. When I get there I may not prove to be superior to many of my fellows who have preceded me.

TRUE AND TIMELY.—"If Spiritualism is worth anything to the world, it is owing to its scientific method. It verifies its doctrines instead of calling on men to believe without proof, or from inadequate data. To abandon this method is to forfeit its distinctive characteristic in comparison with ancient religions; and those who favour inductive looseness here, will do the same everywhere; and they are to be counted out of the ranks of the progressive intelligence of the world. Such minds as these, whether belonging to this world or any other, cannot be of much service as guides or teachers or inspiring impulsive forces. These are not to be counted among the 'wise and powerful ancient spirits,' the Magi of the East or the Magi of any other region. It is supremely silly to represent Franklin and Faraday, Count Rumford and Arago, Cuvier and Agassiz and all their scientific confrères as utterly reversing all their mental habits as soon as they enter the other world, as becoming divested of all those mental qualities, tastes, and attainments which made them patient in inquiry and experiment, careful and circumspect alike in observation and utterance, and rigorous in their exaction of evidence for what they accepted or affirmed. Who but drivellers can receive as the communications of these men oceans of words about things concerning the truth of which from the nature of the case no evidence can be furnished? Who that are not examples of 'arrested development' can believe that the great kings of science as soon as they leave our stage of action revert to the pre-scientific condition of jugglers and magicians?"—*Religio-Philosophical Journal*.

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Light :

Edited by "M.A. (OXON.);" and E. DAWSON ROGERS.

SATURDAY, OCTOBER 15th, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

THE CORRELATION OF PSYCHICAL THEORIES.

The retirement of Mr. Justice Grove from the Bench recalls the state of physical science less than forty years ago, and reminds us how much our later knowledge owes to the eminent lawyer who was the inventor of Grove's battery. Whatever notions may have been floating about in men's minds, Grove was one of the first to give those notions form and consistence, and his *Correlation of Physical Forces* will always remain a classic in the branch of scientific literature to which it belongs.

This correlation is now not only not disputed, but is at the very basis of all modern scientific theory and development. In whatever form new facts may present themselves, whether in physiology, chemistry, or electricity, some transformation of energy is held accountable for the facts, till, so far from the theory being disputed, matter and motion are held to be the ultimate, or penultimate, interpretation of all things. And of these two the former also seems passing away. All the facts which half-a-century ago were grouped round a particular theory, the theory being held more or less to account for such group of facts, have now been thrown together into one vast heap, and their presence has been accounted for by the general theory of energy which physicists at present hold.

That science is approaching other groups of facts where the present theory of energy may not hold is indeed true, but for the general mass of physical knowledge, as it is held and has been held for generations, the doctrine of the conservation of energy is a full and sufficient explanation. That this explanation will have to be swallowed up by another, when what are now considered to be facts cease to be regarded as such, and that again by another, is quite certain, yet an enormous step onward was made when anything like generalisation was arrived at, and when no longer every small sequence of events had to be accounted for by what were considered as "laws," relative only to that group of events to which those sequences belonged. That the wider interpretation will be found eventually to be part only of a still vaster theory in no way diminishes the value of the step onward in the search after truth. The error of scientific men is now, as it always has been, not in the assertion of the truth of the theory of the day, but that that theory is the whole truth, and nothing but the truth.

Contemporaneously with the new scientific learning there has been a new development of an old knowledge,

that of psychism in its various forms. It seems, indeed, that in this, as in all other matters connected with the world as we know it, duality is persistent; the advent of a more positive form of thought was attended by its opposite in the spiritual theories, which, whether they have come from the East or the West, have permeated and are permeating the whole thinking world.

But while physical science is beginning to generalise, and because of that generalisation has made advances of a kind which it could never have done without that generalisation, psychical knowledge is still in a state resembling that of physical science before the correlation of forces was understood, before Joule and Meyer showed that mechanical force and heat were one and the same thing.

We have occult knowledge propounded according to the views of the Oriental sages and their followers, according to the notions of Swedenborg, of Jacob Boehmen, of the author of *Sympneumata*, of the host of writers on Spiritualism pure and simple, and each set of thinkers insists more or less on its own theory being the true one. Surely correlation exists among all the facts which various writers and teachers assert in support of their own particular theories. For example, is the Higher Self of the Oriental presentation of the case inconsistent with the pure Spirit of the true Spiritualist? or, to descend, are not the results obtained by Psychical Researchers consistent to a great extent with the phenomena connected with that so-called Spiritualism, but really transcendental materialism, which is so great a comfort, unhappily, to many? Under whatever forms the psychic aspect of things may be presented, unless we are prepared to admit the existence of contradictory truths, there must be a main underlying principle, which is the same for all. As in physical science, so in psychical, the truth of that principle will not be altered because under better conditions we may see it in a new aspect, or understand it as a part of wider developments which our present consciousness is unable to realise.

A "good working hypothesis" is not being advocated for a moment. The theory of the "conservation of energy" is not such a working hypothesis; it is a correct hypothesis, though it does not contain the whole truth. So any principle of correlation which, selfishness being thrown aside, may be arrived at by the earnest search after knowledge on the part of all to whom the "Unseen" is a reality, will be true, though not final. Truth and Finality, unhappily, seem everywhere to be seriously confounded, to the great detriment of all and everybody.

When with arrogant assumption some "high priest" of science, saturated with the flattery of years, and encrusted with the hard shell of success and conceit, shouts aloud in the world's market-place "I know," we smile at the man, while we pity his madness. But how far are we free from the like error? The Theosophist, ignoring Western thought, and full of Oriental lore, says "I know." The Spiritualist, making light of the traditions and profound investigations of the East, and taking his stand on nearer speculations and experiences, says "I know"; and the Mystic, to whom existence is a poem of which he believes he has the key, says "I too know!"

Is it not more likely that the same truth presents itself in different ways to different races, nay, even to different men, and again to the same men differently at different epochs? But if this be so, is it not of vital importance to discover, as far as may be, what is the common truth underlying all the phenomena, all the speculations, whether they be Eastern or Western, English, Indian, or American, Swedenborgian, Boehmenite, or Theosophic?

The present state of psychic investigation clearly points to this common truth; to ignore its existence will be to retard, if not for a while wholly to stop, the advance of spiritual knowledge.

MATERIALIZATION.

The author of *Startling Facts* has not lost the power to startle. In the *Cincinnati Times* of August 20th, Dr. Wolfe gives the following:—

I recently gave a summary of startling phenomena which occurred in my parlours in the mediumistic presence of Mrs. Helen Fairchild, who, at the time, was a guest in my family. Of some of these manifestations I now propose to speak with more particularity.

Mrs. Fairchild is before the public as a medium for spirit manifestations. I therefore felt free to ask her the day after she came to my house to favour me with a materialising séance, with which request she complied.

To enable her to do this I put up a pine board nine feet long, extending from the chimney jamb in my back parlour to the casing of a postern door. Over this board I hung a curtain about eight feet long reaching to the floor. That enclosed a shallow corner of the room; and, by shutting out the light, gave to the place a quietness and privacy essential to form good conditions for materialisation.

I supposed Mrs. Fairchild would go behind this curtain and exhibit the materialisations through its opening folds; but in this I was mistaken. She simply drew down the window shades in the parlour to mellow the sunlight, and then walked back and forth in front of the suspended cloth in full view, and mingled with the audience, sometimes ten feet away from the curtains.

While Mrs. Fairchild stood three feet in front of the curtain through it came a female figure, clad in a white, gauzy material. She was tall, had dark hair, lustrous black eyes, and a brunette complexion. Her form was graceful and her step as noiseless as the brush of down.

The spirit was recognised as the sister of one present, who held with her a subdued conversation for several minutes. Her power growing feebler, she retreated behind the curtain and was lost to view.

While Mrs. Fairchild was ten feet from the curtains a manifestation occurred, which from its suddenness almost took my breath. Midway between the medium and the curtain a figure of a slender man grew rapidly from the floor to the height of six feet and a-half. His hair hung over his shoulders and his beard to his waist, white as a fleece. Anyone who had been as familiar with the author of *Hot Corn* as I, could not fail to recognise at once the form of Solon Robinson. I rose to my feet, as he extended his hands, and took them both in mine. He shook them cordially and in a distinct voice, said: "My dear friend, I have strength to walk about the room with you," and taking my left arm we walked slowly three times around the room, he meanwhile saying substantially: "You have now the proof palpable that when a man dies he is neither dormant nor dead, but resurrects as he does after sleep. We quit the body when it no longer promotes the growth of the spirit. I did not know this in my earth life, but now I know it, and the truth has made me free! I could not believe there was an after life. Death seemed to be the last of earth. It may appear paradoxical to you, but the fact is, man does not really begin to live until he dies."

"As you lived an atheist in this life, Mr. Robinson," I said, "was your unbelief a disadvantage to you when you came to realise the existence of a spirit world?"

"Those who neglect to improve the opportunities of time have regrets, but not reproaches.

'Who does the best his circumstance allows,

Does well, acts nobly; angels could no more.'

"In the eternity of time we mature in wisdom and pass to the higher life. I am as busy here as in my most active years on earth. I feel that life is just beginning for me. There are cries here as appealing as *Hot Corn*, and I am listening to them."

The voice of the spirit now faltered and grew rapidly indistinct. I looked into his face, on which a calm and benignant expression rested, but his speech was gone. He pressed my hands and began gradually to sink down, down, down, until all of him was lost to sight but his head and the hands I held in mine. His white beard lay on the carpet at my feet for a moment, and then went out, as a snowflake melts away in water. Co-instantial with this evanishment his hands eluded my grip, and I stood alone on the shores of time—he, in eternity. A few minutes after I resumed my seat, mentally saying "what next?" I was surprised and gratified to see the form and hear the voice of my old friend Plimpton.

How different in form, features, speech, and power this spirit from the one just passed out of sight. He grasped my two hands cordially as a friend and shook them with a good deal of strength. He drew up a chair and sat to me *vis-à-vis*. As he did this, he said: "I am glad to see you, old boy. I'm glad to come to you, my old friend. This is a great medium. She gives us great powers. She will enable us soon to hold a materialisation in an electric light, and to speak in a voice strong enough to fill the Music Hall. Yes, sir, we will do it, old boy! We are rehearsing now for that purpose. You don't know we have a green room here? Well, we have, and are preparing actors for a grand *début*. They are receiving instructions how to hold power under trying conditions, so they may stand unmoved against assaults of any kind—even to resist the stale eggs of bigots and superstitious zealots.

"What will France do when she shall behold the idolised forms of Napoleon and Josephine in the midst of her people again as they appeared in the palmiest days of the Empire? Rather, what will she not do when her beloved Emperor shall break death's seal of silence and once more speak to his people with words of loyal love and wisdom, as he did when his eagles carried his arms in triumph through a hundred sanguinary battles? Make a note of it, my friend. Napoleon and Josephine will soon appear and speak to the French people. When they do the nation will rise in splendour and glory, unsurpassed in all her previous history. Boulanger will not elevate France. Peace has its victories as well as war. The nation will grow in wisdom, and become a teacher of the arts of peace to others."

The spirit spoke this with animation; then, turning to Mrs. Fairchild, said: "You don't know this old fellow as I do. We have passed many pleasant hours together in this house. It was here I got my first light of the spirit world. He knows how to provide a good dinner and to spin it with 'attic salt,' if he will."

"And you used to feign excuses for not 'sitting up' when you came late, until you saw something savoury on the table, when you did not need much urging. Ain't it, Florus?"

"I know, dear old friend, I was a little cranky and wanted to be coaxed. I liked to hear you say, 'Mr. Plimpton, do please sit up and dine with us! You make us fidgetty! We know you are hungry and want to eat. Why not begin at once without fuss? That turkey was feathered for you—for you it gobbled corn and roosted high! And those oysters! Oh, sit down and eat 'em!'"

Plimpton held his materialisation while chatting in this desultory manner for twenty minutes, when, as Skiwankee tells us, he fell to pieces.

To understand why Solon Robinson and Plimpton came to me as they did, two reasons occur to my mind. They were warm personal friends. My relations with Plimpton, social and mental, were close as they could be. No two free men, not covenanted by lodge oaths and pledges or society obligations, stood closer together. I knew him well—not as a "fellow of infinite jest," but of "most excellent fancy." Take him all in all he was a goodly man. It is not necessary to speak of the quality of his mind. He was leading writer on the *Commercial Gazette* for a quarter of a century, and since he laid down his pen no one has been found to take it up.

Robinson and Plimpton came to me as they did because I schooled myself not to resist them, but always give them welcome. In short, I made conditions for, not against, them.

I have no personal views to advocate respecting the philosophy of this phenomenon I have recorded. It is immaterial to me personally whether Napoleon and Josephine appear in France again or not, or that anybody believes it.

This record will show, however, that Spiritualism has advanced in its manifestations since it began with double-jointed toe-raps in 1848, in Hydesville, New York. The tiny noises then and there heard have resounded through the world. They began an epoch in history which the scholar and cosmical student consider of peerless interest.

N. B. WOLFE.

THE DIVINING ROD.—The Duke of Grafton, desirous of obtaining a better supply of wholesome water for Euston Hall, heard a few days since that Mr. Lawrence, the celebrated water diviner, was on a visit to Suffolk, and he invited this gentleman to Euston Hall, and upon his arrival he took him into Euston Park, to the east of the hall. Upon the highest elevation, his Grace asked him to divine where there was water to be found. Certain spots were selected by the diviner, and it is the duke's intention to put the divination to a practical test almost immediately.—*Eastern Daily Press*.

JOTTINGS.

We see in the August number of *Harper* that Mr. F. W. H. Myers, "the well-known writer," is the "author of *Psychical Research*, the *Phantasy of the Living*, and the poem of *St. Paul*." One lives to learn.

The article on "Hypnotic Moralisation," from which we glean this piece of information, is not otherwise valuable. The possibilities of hypnotic suggestion, which the writer variously calls "mental polarisation," are, as he says, calculated to throw some light upon the Christian doctrine of prayer. "If you can pass a battery of thought and impulse through a human brain or a human life, cannot God do the same?" Not very profound, perhaps, as a speculation, but very harmless as a query.

We have received a copy of the *Graphic News* (September 24th ult.) which contains the counterfeit presentment of many Chicago editors, and among them that of Colonel John C. Bundy, Editor of the *Religio-Philosophical Journal*. He looks quite fierce, as a man who has work to do and knows it.

Mr. Morse has been received at Golden Gate Hall, San Francisco, and the address of welcome was delivered to him, his family, and Mrs. E. L. Watson, by Mr. W. Emmette Coleman. The *Carrier Dove* gives a full report.

In the same paper we find an address of Mr. Morse's on "Reincarnation." It is good reading. The controlling spirit says in effect that he knows nothing of Reincarnation, a doctrine not quite thirty years old.

"See here, friend," a spirit once wrote to us, "I have been four thousand years in this world of spirit, and I have not been incarnated again yet, and do not expect to be."

The walls of the Jericho of Materialism are falling down. Here is a sign of the times: Sir Andrew Clarke, M.D., recently delivered an address at the Young Men's Christian Association, Aldersgate-street, on "The Question of Life." He contended that the whole tendency of modern physical research was to show upon scientific as well as philosophical grounds that Materialism was untenable.

The Rev. Dr. Pulsford in the *Christian World*: "The time is come, and is ripe, for a new organisation—an organisation of humanity irrespective of nationality and religion:—the hearts and minds of men, as men, linked together in mutual and true brotherhood: open to the good influences of our departed kindred, and waving the pure love-spirit round and round the world, and through and through the whole human race." He further thinks that by some such world-wide organisation wars would be made to cease. We fear that time is not yet come.

But the next decade may, and probably will, see the political face of Europe completely changed. It will most likely witness war on a scale which the world has not seen, and with results which would now seem chimerical if stated. Nihilism, Communism, Socialism, and other revolutionary organisations are framing themselves behind the discontent of the masses, and these forces when liberated will work havoc. Political Europe will meet the fate of Egypt, Rome, Greece, Assyria; and we are probably nearing the moment of disruption.

At the present time Europe is armed to the teeth. Each nation perfects its machinery of destruction, cripples itself financially by spending millions on weapons of offence more deadly than its enemy can boast, and waits the time when it can use them. A pleasing comment on the combined results of near two thousands of years of Christianity and civilisation.

The Rev. Minot J. Savage has, we see, been dealing with some of those problems in discussing Tolstoi's remarkable books, *My Confession* and *My Religion*. These works appeal, as few others do to the conscience of Christendom. Mr. Savage, who is a radical Unitarian, deals with them from that point of view, and when Tolstoi restates the precepts of Christ and demands that a world which calls itself by His name shall be governed by His commands, Mr. Savage practically rejoins: "That is impossible. Jesus Christ believed that the world would end in his own day. The precepts which he gave to his own humble followers are unworkable in a state of complex civilisation."

Mr. Savage believes that this toiling, seething, struggling, suffering world is as God meant it to be; a school of training by virtue of the very things that look so superficially repulsive. We do not know the sources of information on that point; but we are disposed to say that the world is what man makes it, and that he might make it very much better than it is.

Tolstoi declares that the result of his meditations on the problems of life was to drive him to thoughts of suicide. When his soul one day asked itself *What for?* and *What then?* the idea of life became intolerable to him. But that is not level-headed. We are all more or less responsible for an artificial state of civilisation which repeats itself through the ages. Nations, like men, have their periods of birth, growth, vigour, decay, and death. And the causes which destroy them have a strong similarity. Luxury, ease, sloth;—these are the family that make an end of nations, and clear the ground for a newer and better growth.

The truth is that the problems of life that so afflicted Tolstoi are insoluble by a man who does not recognise in this world a place of development for souls that will live after this training is over. We take it that Tolstoi's doubts of the immortality of his soul were at the bottom of his despair. Here it is that Spiritualism comes in—"right here" as our American friends say.

If any of our readers is curious about a tale of love and mesmerism with a touch of the black art and a gigantic negress, an Obeah woman, with a sharpened finger nail, and under it a drop of snake poison, he will find this rather gruesome hotch-potch in Julian Sturgis's new novel, *Thralldom*.* The book is one additional instance of the manner in which Magic, Mysticism, Spiritualism, and all such subjects find their way into our modern fiction.

And again Mr. F. C. Phillips turns the occult to good account in his new book, *The Strange Adventures of Lucy Smith*.† This lady "tells her dreams between the hours of sunset and sunrise" to a wicked old adventurer or sorcerer, and becomes, as may be guessed, a prey to horrible dreams in which the old magician plays a leading part. She is rescued by a good spirit in the shape of one Captain Edwardes. The story is so improbable in plot as seriously to impair the interest of what is, after all, a clever novel.

Very true: and people are beginning to find out that Spiritualism is only one form of development in an age of progress, and that it is correlated with a good deal that has no immediately apparent connection with it.

"After talk and light and locomotion by electricity, what? That great, invisible, imponderable agency, if not spirit itself, seems nearly enough allied to it to be its immediate predecessor in the line of forces. Let us not be too cocksure that the stories of spiritual levitation and transmission of solid substances are not the precursors of things more wonderful than are dreamed of in our philosophy."—*Boston Herald*.

Court and Society now! "I," that is, the Scribe or the Scribbler—in this case the terms are synonymous—"happen to have had some acquaintance with the Fays," and then the Scribbler goes on to say that the Fays "travelled with the celebrated Davenport Brothers." Ah! if the Eva once got hold of him there would be mischief. Fancy the lovely and accomplished Anna Eva travelling with the Davenports! There was a Fay, but not this Eva: by no means. What stuff people will write!

"They travelled with the Davenport Brothers, and subsequently set up on their own account with a very similar repertoire. Fay [which Fay?] once told me that the notorious slate trick is literally a trick, and nothing more." Scribe! to call you by your shorter name—Fay, he, she, or it, either did nothing of the kind (which is most likely) or he was befooling you, which is conceivable. At any rate you are befooling the public.

A friend sends us the original notices of "The Vestiges of the Natural History of Creation," Robert Chambers' anonymous and very striking work. They appeared in the *Edinburgh* for July, 1845, and the *North British* of the same year. If any one wants to realise how far the world has moved in these last forty years he may be recommended to a perusal of these expressions of what was then very advanced opinion.

* One vol. Longmans.

† Two vols. Swan Sonnenschein and Co. 21s.

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

Hypnotism and Crime.

To the Editor of "LIGHT."

SIR,—One of your evening contemporaries, alluding to hypnotism, in its impression of September 30th last, mentions the following case, lately heard at Marseilles :—

"A young man charged with stealing a watch was brought up before the tribunal for trial, the prisoner making no attempt to deny the charge; in fact, the watch was found in his possession. But he declared in court that, whilst admitting that he had taken the watch, he was utterly at a loss to account for his conduct, or to explain why he committed the larceny. The court, on account of the young man's rather singular defence, ordered him to be medically examined—the result of the examination being that a report was handed in setting forth that the delinquent was certainly in the possession of all his senses, but that, as we have said, he had acted independently of his own will, and in obedience to an influence he could not resist." On the strength of this report he was acquitted."

As was to be expected, some of the opponents of hypnotism, either through ignorance, or from interested motives, have availed themselves of this opportunity, as others have done on previous occasions, to endeavour to show that the public run great risk from the propagation and application of knowledge on this subject. At first sight, it appears as though these opponents were acquainted only with the worst side of hypnotism, which consists in the power it confers on the hypnotiser of converting the hypnotised, in almost every case, into his unconscious instrument. For, as the person hypnotised very rarely recollects on awaking anything that has occurred during his hypnotic state, the operator can by the influence of suggestion accomplish, through his subject, even the most criminal actions without anyone, besides himself, knowing whence the impulse came.

But to place the matter in its proper light, it should be made widely known that this capacity for evil is neutralised by it being possible, and even easy, by a second hypnotisation to discover by whom the suggestion was made, and thus to find out who was the real delinquent, for in the second hypnotisation the subject remembers all that occurred during the first; and consequently the whole truth concerning the case, as well as everything he knows, can be extracted from him, in spite of any suggestion that the first operator may have made with the object of securing concealment. And it must be borne in mind, too, that anybody can perform the second hypnotisation; for a person who has once been under its influence opposes but little resistance, if any, to being again placed in the same condition.

Your contemporary, commenting on the case referred to, says :—

"It would have been interesting, however, had the young man been questioned a little more fully and brought to explain whose influence he succumbed to, and whether he was in the habit of purloining property or committing misdeeds at the instigation of another."

Yet more interesting and more useful would it have been if those to whose professional examination the tribunal submitted the accused had extended their inquiry further, with a view to ascertaining, by hypnotic process, all the particulars concerning the robbery. But the excellent opportunity which this case afforded of relieving the public mind of the erroneous impression that there exists no defence against crimes committed under the influence of hypnotisation has been lost. Had the hypnotic examination been carried out, it would have been the means of enlightening everybody on the matter, and of making it clear to those who otherwise might be disposed to avail themselves of hypnotism for questionable purposes, that they not only cannot count upon the secrecy which would assure them immunity from detection, but that there are no more certain and effectual means of discovering accomplished, or even meditated, crime than those afforded by hypnotism.

In relation to the administration of justice, hypnotism is capable of so important an application, that the time will surely come when its aid will be invoked for the purpose of obtaining evidence and detecting crime. The criminal, however acute and expert he may be in evading the action of the law, cannot do otherwise than open his whole mind to whomsoever hypnotises him; the only way by which he can defend himself is in resisting

hypnotisation. But even this difficulty can be overcome, in a great many cases, by an expert operator availing himself of a favourable opportunity for converting the normal, or ordinary sleep of the accused, into the hypnotic sleep.

It being of the utmost importance to tranquillise the public mind as regards hypnotism, and to avoid the consequences of propagating erroneous ideas concerning the subject, I have deemed it proper to write this letter, which I trust you will kindly admit into your valuable paper.—I am, sir, your obedient servant,

3, Bulstrode-street, Cavendish-square.

F. OMERIN.

October 11th, 1887.

Transcendental Materialism.

To the Editor of "LIGHT."

SIR,—I have read very attentively the letter in "LIGHT" of September 23rd, on "Intuition and Mediumship," by Dr. Hübbo Schleiden, with the honest wish to understand the views set forth in it, and I am well aware that it is from no want of clearness on his part, but simply owing to my own limited mental powers and utter absence of philosophical training, that I do not entirely see the force of his reasoning, or feel much wiser than I was before I read his letter. One thing I gather from the writings and teaching of mystics or occultists, and that is, that they consider the highest state to be reached is one in which one's own personality and identity are completely done away with, and that they hold what they call phenomenal existence in supreme contempt. At what stage "phenomenal existence" ceases to exist, whether immediately on the dissolution of the mortal body, or after some intermediate stage of existence, before the "impersonal eternal soul" attains "perfect consummation and final redemption out of the vortex of the phenomenal world," I am not quite clear about; but I am struck with the similarity between this philosophy and that of one who in life called himself a Materialist. This gentleman, who was a fellow-countryman of Dr. Hübbo Schleiden and a man of great culture, well read in German philosophy, and imbued with humanitarian ideas, was convinced that there was no future individual life beyond the grave. I have many times heard him assert this, and on one occasion, being asked in my presence if he believed in the spirit being likewise annihilated, he said no, he did not believe that, but thought it would be absorbed into the great and universal spirit; so I do not see that he could altogether be called a "Materialist."

Though not a convert to his opinions, they made considerable impression upon me, but when I heard of his death, the idea that they *might* have had some truth in them, so far from solacing me, overwhelmed me with horror and dismay, and the very happiest moment of my whole life was that in which by the aid of the phenomena of *Modern Spiritualism* he came back to me that it was only his mortal body which had died, and that he, not only his spirit, but his personality, was still as truly alive as I myself. What his own feelings were may be best represented by a few words copied from a letter from him in *direct writing*, received September 12th, 1884, ten months after his leaving this world: "What a change is this to my belief when in your sphere! then simply dust to dust, earth to earth, nothing more—now a glorious life—higher and better in every respect." Since that time he has left no stone unturned to come to me and to give me proofs of his identity, and the fact of his being able to do this is, I think, to be attributed principally to his intense desire to undo the harm he may have done to me and to others by the promulgating of his materialistic views. Therefore, urged by him, I lose no opportunity of advocating the blessings to be gained by a belief in *Modern Spiritualism*. He has written to me over fifty letters, some very long ones, in *direct writing*, the writing, style, and character of which correspond closely with those I received from him in his earth life. He has written to me in his own language; he has materialised in my presence, not in the dark, but in a dimly-lighted room, standing close to me, and speaking to me, with my hand in his; he has given me his photograph, an excellent likeness, on the same plate with my own; and through my own powers he communicates daily with me, and by means of automatic writing has given me an immense amount of information about the world to which he has gone, which accounts have been confirmed and supplemented by those of others, for he is not the only one of those dear to me, whom I have lost, with whom I hold sweet communion.

If this be *transcendental materialism* I most devoutly thank God for permitting me to participate in it, and pray with my

whole heart, as *he*, my *living* friend, bids me to do, that this blessed communion may be permitted to us till I stand side by side with him in the beautiful spirit land.

I am no "Pessimist," and while I know, too well, how much of sin, sorrow, and suffering exist in this phenomenal world, I know, too, that there is much in it that is beautiful and good, but I am taught by my spirit teachers that all that is good and beautiful in this little globe is but the shadow, the *substance* of which we shall find awaiting us when we arrive in the eternal and beautiful summer-land.

I intended here to finish this letter, but in the afternoon of the day in which it was written, I sat for my weekly letter in automatic writing, and my guide (the dear friend of whom I have spoken), after making several comments on what I have already written, wrote as follows:—

"You are right, I was not a materialist, I called myself one wrongly; I did not believe in a future life, but I did believe in the existence of spirit: I had read *Schopenhauer*, and was strongly imbued with his opinions. I was not a believer in mysticism, but you are right in thinking it comes to much the same thing, and if individual existence ends with this life, it makes little difference to us what becomes of our spiritual portion, and no incentive is given to cultivate a life of self-denial and virtue; and this is what Spiritualism does, when it is rightly comprehended, and I wish to make use of your powers to spread its doctrines very widely and try to counteract the harm I did in my lifetime. You may add this, if you see fit, to what you have already written."

One more short quotation and I have finished. In a letter in *direct writing*, written some time ago, my guide said:—"This life is as real as that in which you now exist, but so bright, so beautiful; so pure! but *we all work*." And in a passage later on he speaks of our progressing till we become pure enough to become "God's accepted messengers."

Surely this is a higher and nobler ideal than that of the vague, misty dreamings of modern mystics, or the "Nirvana" of the Hindoo philosophers.—I am, sir, yours truly,

"V."

The Purified Spiritual Body.

To the Editor of "LIGHT."

SIR,—I think the subject broached by W. C. Lockerby, in two late numbers of "LIGHT," upon the evolution of the purified spiritual body, which he calls "arch-natural," is one of deepest interest and highest importance to all earnest students of true Spiritualism, and all who are trying to reach the higher life of the soul. An able treatment of such a subject in the columns of "LIGHT" can surely only be productive of good, and attractive to the really thoughtful and religious Spiritualist, who seeks ever higher and higher emancipation from the illusions of this outer plane.

If Mr. Lockerby will recur to this subject, as he holds out a promise of doing if agreeable to your readers, I think it would be helpful to some persons who cannot get hold of Böhmé's works—and fail to understand them when they do—and who feel rather repelled by than attracted towards T. L. Harris.

Possibly in learning how more completely to evolve a purer external clothing for our souls, we may become better acquainted with that "Higher Self" which appears to be but indifferently comprehended. The crude old personality, fed upon illusions, and clinging to them with the stubbornness of the irrational "natural man," who is prone to regard his mental processes as the very acme of the highest reason, would gradually lose its strength of painful assertion, and give place to the clear shining, the harmonious and edifying, grace of the spiritual individuality, keeping conscious touch with both worlds, and victorious over all "dwellers on the threshold," *because* victorious over self. This high condition, which is closed against no man who is earnest, as the saying is, to "save his soul," must be fought for to be won; and those of us who feel ourselves to be on the "war-path" will be grateful to any brethren qualified to shed helpful light, from having access to riches of illumination accumulated by our predecessors, upon a path of struggle always more or less dark.

By the help of such light, and as we ourselves attain the higher stages of progress, we shall be able to solve many perplexing problems—especially that one of "counterparts," touched upon by our brother (or sister?), J. Blackburn. Upon this subject much misleading nonsense has gone abroad, to the detriment of still unpurified souls, labouring under the morbid emotions and desires of the lower carnal personality. Such persons are ever seeking to "materialise

spirit," instead of "spiritualising matter"; and fondly imagine they drag down again to the condition of a temporary material existence, disembodied beings, who could by no means *go back* upon their steps of complete emancipation from gross matter, and re-clothe with it the pure spirit whose work of evolution was completed thousands of years ago. Owing to this unfortunate selfish tendency to drag down to their condition, to an earth atmosphere saturated with the vile auras of the impure and carnal inhabitants of our planet, that pure spiritual presence they should seek to lift themselves up into, these persons are exposed, at physical séances, to the grossest deceptions practised upon ignorant and credulous mortals by those "powers and principalities" of the etherial next world yecept "elementals." These are wonderful adepts at personating "high spirits" exactly according to the *ideal* they perceive pictured in the mental aura of the persons who draw them by their strong desires. All which proves the necessity of a victorious spiritual ascent *above* the region of the "dwellers on the threshold," by the conquest of the lower man; by becoming, as Mr. Lockerby says, "positive to spirit, and magnetic forces,"—not *negative* and *passive*, which would seem to be the proud distinction of the true "medium,"—a distinction, in my humble opinion, it is safer and wiser to avoid. Truly Spiritualists have much to learn anent that next world they strive to enter with such courageous, if not audacious, steps, before investing themselves with any panoply of defence; and especially would it serve them to know more about those mysterious forces of nature, the "elementals," concerning which great ignorance prevails.

When we have attained that stage of progress which will enable us to solve the mystery of the "biune life," we shall doubtless consider it far "too sacred for (public) exposition." We shall feel that each man or woman is *safe* to learn the truth about it, each in his own way, when he has ascended high enough above his old self and the hordes of deceiving etherial entities which infest the astral plane.

When men and women have reached so high a point as really and truly to have evolved an "arch-natural" body (I do not like the term), should two of such individuals marry, their offspring would indubitably be of a higher spiritual type. But alas! we are ages off such a consummation. Those who evolve this pure spiritual body, at present, are unable to live in our gross earthly atmospheres; they think not of marriage, nor giving in marriage; they either die outright, poisoned by the impure magnetisms or auras of those who surround them, or they retire from the world, where they are, to all intents and purposes, *dead* to the "outer barbarians." NIZIDA.

Mediumship, Initiatory and Hereditary.

To the Editor of "LIGHT."

SIR,—In your "Jottings" of October 8th, we read that Mr. Charles E. Watkins, the excellent psychographic medium, has a young son, aged seven years, who has likewise the faculty of obtaining slate-writing; but that he is, very properly, checked by his father in going on with it.

The above does not appear to me to be half so strange as the further assertion: that some people ask, "Is mediumship hereditary?" Daniel Dunglas Home's mother was a seer, so also, if I remember right, was the mother of Andrew Jackson Davis, and so is, and was, the honoured mother of Ferdinand Jencken.

Many must remember the accounts of the mediumship of the eldest son of our great initiator, Mrs. Jencken, formerly Catherine Fox, even when still in his cradle. And this went on for two or three years at least, until it became trying, if not intolerable, to the child; and he showed strong childish symptoms of resenting it.

Here I must pause to say that I am strongly of opinion that the errors of all mediums are more attributable to the spirits than to themselves, and to express my belief that few mediums ever committed a fraud except with the consent, if not the encouragement, of the spirits; who seem desirous to save themselves trouble as well as to save their mediums bodily pain or what not. After this, there need be no surprise when I add, that I think spirits, especially those for physical phenomena, are, as was shown towards this child medium, sometimes sadly wanting, not only in moral sense, but in judgment, discretion, tenderness, and pity, even more so than we are ourselves; though I have heard a spirit, speaking audibly, peremptorily order a child out of a séance-room as not a proper place for her.

I had read an excellent paper in the *Revue Spirite* about the dangers of encouraging mediumship in the young; and this letter I translated and sent to Mr. Jencken, who was an English barrister. In return, I received the kindest of letters, thanking me very much in the name of himself and Mrs. Jencken, and saying that they would like to make my personal acquaintance at any time when I should be in London. Living far in the country and rarely going to the Metropolis, it was long before I had an opportunity of carrying out my desire to accept this kind invitation, which I considered a great honour to myself. But the occasion did not occur until "Ferdy" had attained the age of seven years. I, then being in London, received a kind letter asking me to spend the afternoon with the Jenckens, and to go as early as two or three o'clock.

I was sitting alone, awaiting Mrs. Jencken, in her drawing-room; when, some minutes before her arrival, a light step entered the room that I did not hear, and, suddenly, on the chair close beside mine stood a little boy who at once, and taking me by surprise, threw his arms round my throat and kissed my face, saying, "Thank you for being so kind to me when I was a little boy." Certainly, although I have six children of my own, I never felt the value of a child's kiss like that; such as could alone be felt by one who knew something of the trials of mediumship himself. That was a red-letter day to me, indeed. I had not only the pleasure of seeing Mrs. Jencken, but that of seeing her sister, Mrs. Kane, also, and of having long conversations with them both. Later, came Mr. Jencken. What struck me much in Mrs. Jencken was the exceeding love and anxiety she testified for her two nice boys. She told me of the cruelties that she and her sisters, those poor defenceless children, had suffered from her fellow-creatures on this side in the early days of their mediumship; indignities that seem not yet discontinued by the dense and vulgar-minded towards persons of attained positions of honour and straightforwardness. It is equally offensive to our understanding and our sympathies to know that such want of perception of things spiritual has been exercised towards one through whose means Providence first imparted the meaning of mutual communion for the *multitude*, between the two worlds; as well as what is of really more importance to ourselves, the assurance of the fact that those beings who do communicate with us have been men and women like ourselves; and are where and as we shall be ourselves also; a presumption that had never before been fully asseverated in England or America, or made so easily recognisable; and which assumption has not been even touched, much less confounded, by the subsequent doctrine of "Spooks." It is some comfort to know that the Bible and Spiritualism are in accord in calling souls in the next world, however bad they may be, by the higher title of spirits. And it could hardly be otherwise, since we firmly believe that it is God who has made us and them, and not we ourselves.

It is not here out of place to keep in mind that it was through physical mediumship this spirit communion, now so common in divers ways, first came into general practice in our days.

The initiator of our knowledge has had her due share of trials here, God knows; but has she had her due share of honour for the benefits she has brought to us by that knowledge? Perhaps not. That will not hinder posterity from building monuments to her memory; for she has done more for England and America than did Joan of Arc for France. The noble Maid of Orleans, or, rather the peasant Spiritualist girl of Domremy, only conquered the armies of physical force; but our initiator has conquered the armies of ignorance, materialism, and superstition.

T. W.

Clairaudience.

To the Editor of "LIGHT."

SIR,—Perhaps the following account of my first experience of *clairaudience* may be of interest to your readers. About half-an-hour after retiring to rest last night I became conscious of hearing music. Naturally, I at first thought it came from next door, but recollected that our musical neighbours had left, and that the houses on both sides of us are to let. It came not from outside, back or front, nor within—whence, then? Sitting up in bed, I listened for about twenty minutes to music of a high class and lovely order; far away it seemed usually, though its strains were always distinct; and though I listened delightedly I was sufficiently normal and rational to think, "How shall I describe it to them to-morrow?" But what I decided upon it is not for me here to say. One thing I remarked, the music seemed to come from behind the *right side* of the

bedstead; from the *left side* it was not audible. From that identical spot, the right side, as I lay, six years ago, I had another experience, not of so agreeable a nature (though painfully convincing), which I designated "the *Banshee*." Making due allowance for my love of music and my much-talked-of imagination, of this I am positive: music of no earthly origin did I hear and listen to and enjoy—original music, too, I believe. For days I had had a yearning to hear some good music, and had expressed this longing to my mother and sister. Moreover, all that day I had felt peculiarly *geistig*, as the Germans say, or as someone has it, "all eyes and soul." Of course *clairvoyance* has been common with me for many years, but *clairaudience* is a new and a very welcome experience.—Yours faithfully,

October 4th

CAROLINE CORNER.

Mr. Thomas Wilks.

To the Editor of "LIGHT."

SIR,—I gladly enclose my small gift of 5s. for Mr. Wilks. My father, William Pawley (who is now in spirit life), knew and respected Mr. Wilks as a Spiritualist. I should be only too pleased to give more, were I able to do so. My sister, Mrs. James, encloses also 5s. for the same object. Trusting others may be inclined to help one who has striven so much to help others, I remain, yours truly,

CAROLINE PAWLEY.

33, Bayston-road, Stoke Newington, N.

October 7th, 1887.

MAKE HER PILLOW SOFT.

"Sir! are you an undertaker
That buries the pauper dead?
Then you are to fetch my Mary—
For that's what the doctor said.
You see I am poor an' friendless,
An' lame from a cruel fall,
An' the sickness an' the medicine
Has taken our money all.

"Ugh—ugh—excuse this hacking,
It makes me slow to speak.
I am troubled with a cough, sir,
An' both my eyes are weak.
It's sittin' up all night, sir,
A-watchin' at death's door—
Yes, yes! I know I'm tedious,
It's tedious to be poor.

"What do I want? Just wait, sir,
I'm comin' to that same.
What did my Mary die of?
Hunger and cold. Her name?
I've told you her name—my Mary—
I'll set it down for you;
She died in my arms last night, sir,
We were alone—we two.

"An' I want to ask a favour:
When you make my Mary's bed
Please—make—her—pillow—soft, sir,
Soft, for her achin' head.
I know it's done with the achin'
An' all that hurt it oft,
But 'twill comfort me a bit, sir,
If—you—make—her—pillow—soft."

The undertaker heard him
And silent turned away:
But he made poor Mary's pillow
With tender hands that day.
And often something choked him
As of rising tears—and oft
He heard through the tap of the hammers
"Please—make—her—pillow—soft."

—Religio-Philosophical Journal.

TO CORRESPONDENTS.

H.—Too late for this week's issue.

R. C.—No room this week. Shall appear in our next.

MISS MARSH will give a public séance on Sunday next, October 16th, at 218, Jubilee-street, Mile End, to commence at 7 p.m. She is also willing to give a séance for the benefit of Mrs. Ayers, in any part of London, if friends will kindly help the work.—E. MARSH.

REASON.—Make a point never so clear, it is great odds that a man whose habits, and the benefits of whose mind lie a contrary way, shall be unable to comprehend it. So weak a thing is reason in competition with inclination.—BERKELEY.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson F.R.S., some time President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zollner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness Von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldensleben, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to 'The Book of Nature.'* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCOISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambulist,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that every thing which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”